/77 cont./

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262

miscellaneous food. This was called yin. Maggots and worms were the delicacies. The wealthy kept buckets of yin for many generations." This was probably the same as the yin of the Miao.

than ten chin were slaughtered and eaten. They were delicious and tender, excelling fat chickens. The dried meat made from them was especially tasty. Those who slaughtered cows would soak the bones in deep springs. After a long time they became soft and were considered a delicacy. The foregoing were the [177] old food habits of the Miao. Today, after having been acculturated to the Chinese for a long time, they may have discarded them. The authors in the course of their investigation in the Miao area did not hear of such foods. Or, perhaps, the Miao, conscious of their unseemly customs, concealed the facts from us.

271 The Miao drink water from the streams. When guests
262 arrive they offer ginger soup or hot pepper soup to show respect.
574 Today, they also know how to use tea in place of soup. There
272 are three kinds of wine, corn wine, wheat /or barley/ wine,
273 and rice wine, which they make themselves for their own consumption.

291 Personal adornment. — As for the style of dress of the
[177] Miao in Hunan today, whether for men or women, it is not very different and can be said to have been completely influenced by the Chinese. The men wrap their heads with black cloth, and wear green or black cloth short garments and trousers, and black cloth belts around the waist, and go barefooted (Illus. 41). During the Manchu dynasty only the village headman
302 shaved his head, the rest piled their hair in hair knots on top
[622 of their heads. Today, their hair is close cut or shaved smooth
177] like the Chinese. The only difference is that they pull out
515] the whiskers withthe fingernails or with tweezers. Today, those

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/92 cont./

600 175 291 301 302 [515] [531] [556] [304] [481] [292] [304] [531] [556] [531] [481]

was very different from that today. The section on dress in Vol. 11 of the T'ing Chih says: "Among the Miao formerly only the village headman shaved his head, the rest piled their hair into hair knots and wrapped their heads in cloth. They removed facial hair like the women. They wore short garments and went barefooted, and tied red cloth around their loins over green-blue cloth gowns. The borders of the top garment and the cuffs of the trousers sometimes were embroidered with colorful designs. The wealthy restrained their hair with netting, fastened by four or five silver hairpins as long as daggers, flat at the top and round at the bottom. Their two ears were pierced by silver rings as large as bowls, their necks encircled by silver rings, and their wrists bore silver bracelets. Their legs were wrapped with green cloth. Their feet, like those of animals, could scale trees as fast as monkeys. In climbing dangerous places and going through bamboo groves they could go like race horses. In rain, they wore sandals. The women wore silver hairpins, neck rings, bracelets, and bound their legs, altogether just like the men, but their two ears were pierced with three or four rings. Their clothes were longer than the men's, with low collars slanting down, decorated with tin strips and red wool or embroidered with plant designs. The rich wore a large silver comb in the hair, with the hair knot closely circled with silver chains and wrapped in a green embroidered turban. They wore no belt at the waist and no undergarments. They wore embroidered skirts that had blue and red lines, and there were also those with tin bells tacked on and flowers embroidered on not less than two or three strips, as distinguished from the men. The unmarried women parted their hair in the middle and plaited a braid which hung behind, decorated with shells, tin bells, and pearls. Winter or summer they wore unlined garments, and even in very cold weather they only wore two or three layers. In the wind and snow they walked hunching their backs." This description agrees with the pictures drawn in the Huang Ch'ing Tzu Kung T'u of Hung Miao men and women of such places as Yung-sui and Kan-chou (Illus. 55, 56).

4:Mickey E-8 (1940-?)1947 AES Misc AES

342 noticed the symbols for *yin* and *yang* and the *pa kua* for heaven and earth over the door.

342 During the time of my first visit I was in-
596 vited to stay in the home of a relative of the same generation as the old man's son in Yang-chia-sai. They had two houses, the highest on the slope on which the village was built. The old house was a good one but the new house as good as any I saw in Kweichow, being built all of wood, with balconies on the second storey (fig. 13, *f*). The central hall and front of the building were lacquered red and black. My room had a wooden floor. They served my meals to me there. The household consisted of an old lady whom I privately nicknamed Cricket because of her liveliness, her son, his wife and three little daughters. The son had been educated in Kweiyang and was a teacher in the *lien pao* school. In his house were also the articles used by a priest. They had a buffalo bull kept in a stable of its own and being made ready for the bullfight.

[515 574] In this family I saw the evening foot-washing, at which guests were invited to use the tub first and then others in turn. I saw it later in a home in Shang-sai where I visited.

123 I had taken some knitted caps as gifts and wool enough to make one more. Mo-mei gave three of them to her sister's child and three to other relatives she considered most important, so I made the seventh one for one of the children in my host's family. After that was finished I took lessons from Cricket in the making of hemp thread, helped the little girls make necklaces of large snail shells and earrings of fern crosiers, and was invited to several meals in other houses.

352 When I arrived there were on the steps
353 leading to the veranda of the old house a table with a pair of buffalo bull horns, points down, a millstone with a spray of rose in the hole, two rice bowls upside down, and some pieces of bamboo on it. Resting on the ground and extending over the table to above the eaves were two long bamboo poles, one with the end split to hold a rice bowl and the other with a sort of bird's nest on top. The house in which the sister of the old man in our family had died had bamboo sticks with straw tied to the top at the two doors.

forty men and boys, who will kick and chase it until well-nigh exhausted. Amongst the Miao nothing creates so much fun and laughter as a football.

In the evening there will be a prayer meeting, and when this is finished you will be glad to get to bed. If perchance we are at some centre where next door to the chapel there is a private room, we will have an opportunity of undressing and ridding ourselves of the parasites we have collected. Amongst the Miao lice and fleas are without number, and possibly this is the explanation of the frequent typhoid epidemics.

The next morning being Sunday there will be an early service at seven, and this will be attended by perhaps a hundred people, but the real business of the day will commence after breakfast, with the arrival of friends from outlying villages.

A few have walked twenty miles and as they plan to spend the night, each will be equipped with a felt cape and a bag of oatmeal, this being all the baggage they need. If we go for a short stroll we may be fortunate enough to watch, unseen, a company of girls putting on their pretty festive skirts over soiled ones, and standing beside a pool of water they will use it as a mirror. Touching up their hair they will titivate themselves as is the fashion with English girls. They haven't taken to using rouge and lipstick yet, but woman is woman all the world over.

Mothers with new babies will come to have them named, and this is not so easy as it might appear;

[5 cont.] One difference is their fondness of
262 hot pepper, [6] of which they use a lot in their dishes. To whet
[263] their appetite while eating, they have a bowl of dried pepper mixed with soup at the table, into which they dip every chopsticksful of food. The second difference lies in the scarcity of meat, their food consisting chiefly of vegetables grown by themselves or bought from the market. The daily dishes are mostly sour cabbage, sour soup, salted cabbage, preserved cabbage and pepper mixed with beancurd in different styles of cooking. The
263 third difference is the scarcity of salt in their cuisine due to the high price of salt in Kweichow. Even the well-to-do Miao-I use it sparingly. They roll a lump of salt in a cooked dish once and then save it for future use to last for a long time. The fourth
312 difference is their lack of water. They live in the high mountains, hence the name "kao-shan Miao" [high mountain Miao], and have to go down to the low land to get their water supply.
[515] The scarcity of water makes them reluctant to wash often. They
[271] are also used to drinking unboiled water and cold rice. Fifthly,
273 they are fond of wine, and their capacity being large, they use big bowls but sip slowly, enjoying all the while. Often they are dead drunk when they come back from the market place or from a party.

291 2) Costumes. The various Miao-I groups retain the special characteristics of their costumes, which have become the symbols of their identification. The colors of their clothes are green, blue, gray, black and white, the other pigments being unavailable. The dress materials of the Miao-I in the northwest are mostly
[439] home-spun hemp fabrics or cotton cloth obtained from the Chinese in the market place. In the southeast they produce
[294] cotton, and spin, weave and dye the cloth at home. They sew the clothes themselves, there being no tailors. The men wear
[302] their hair in chignons piled upon the head and wrapped up in turbans of blue cloth, which are not removed all year round and look like basins. The costumes of the women are not as simple as those of the men as they still retain their ancient styles and forms, which are too elaborate to relate here. Except the I women of the Chung-chia and Tung-chia, who are more progressive and wear long jackets and trousers like the Chinese, all the

[1 From the Chinese.-Analyst]

[16 cont.]
13| Miao [short-skirt Miao] is a branch of the Hê Miao, distributed
10| over a very extensive area in southeast Kweichow at Hsia-
chiang, Yung-chiang, Chien-ho T'ai-kung, Tan-chiang, Pa-
[161] chai, Lu-shan and Ma-chiang. They total about 40,000 to
50,000 people. Although they have among them more or less
the same costumes, customs and language, their cultural levels
vary to a large extent. The present article deals only with those
Short-Skirt Hê Miao who are located in the region contiguous to
Lu-shan, Ma-chiang, Pa-chai and Tan-chiang, and may not be
representative of the entire group.

2. Costumes

[17] A common method to distinguish the various tribal
10|
29| groups among the Miao in Kweichow is by the style of their
women's dresses, because the men's are generally similar to those
of the Chinese farmers. The women's costumes, however, still
retain their original native style. The so-called Ch'ing Miao
[blue Miao], Hê Miao [black Miao], and Pê Miao [white Miao]
are distinguished by the colors of their womenfolks' clothes,
which are either predominantly blue, black, or white. The
29| Short-skirt Miao is one group of the Hê Miao, their women's
clothes being uniformly black. They are called the Short-skirts
because their skirts are shorter than those worn by the other
groups. In fact, aside from the length of the skirt, the other
parts of their costumes are quite different too. To describe,
302 we start from the head. First of all, they never use make-up,
but their hair is always well-trimmed and shiny. They often
● [515] wash their hair by the river bank and afterwards apply tea-seed
oil to give it a glossy finish. They comb their hair backwards
first and leave a bang of about two to three inches falling down
on the forehead in the shape of a small black umbrella. On the
crown the hair is coiled up in a chignon and fastened by a small
wooden comb three inches long, rather like the headgear of a
Japanese woman.

face, crowned with the halo of their wide turban, and a throat panting with the effort just accomplished, together with their ballerina skirts flapping about their bare legs-- the general effect of all this at the foot of a rocky cliff makes a picture to tempt the brush of a Millet.

Section 7

Way of Life--Intellectual State--
Religious Ideas--Custom Relating to Birth, Marriage, and Death--Religious Ideas

The Meo likes his independence very much. However, he is less uncouth than the Man in his dealings with the French. It is not impossible to make a soldier of him and the creation of the small posts, linh co, of this race have been entirely successful. In 1904 about forty of them were incorporated into the "Tonkinese Tirailleurs" at Bao Lac, but this attempt gave less satisfactory results because of their antipathy to life in the barracks. In the future we should be satisfied with having them enter the police forces of the frontier.

The Meo, while somewhat crude, are not entirely without intelligence. A school was founded in March 1903 at the military post of Phobang, made up of young Meo and Lolo, and at the end of a year most of them, and especially the Lolo, already were reading correctly and were beginning to write little phrases in French. From this experiment one might at last conclude that these peoples are capable of a certain intellectual culture.

/141/ The Meo's method of living is of the simplest. His usual food is maize, he eats meat only on the occasion of festivities, but then he is not forbidden to eat the flesh of the dog, as are the Man. Maize is cooked by steaming. It is eaten at home with an abundance of vegetables, but for meals while traveling, or in the fields, small cakes are made of it. A porcelain spoon is the only instrument used in bringing food to the mouth.

Although the cultivation of the opium poppy is very widespread among the Meo, he uses very little of it himself. On the other hand, almost all smoke tobacco, either in a water pipe, or in a pipe similar to our own. The tobacco prepared by them looks like French tobacco, but is very much stronger. Neither men nor women chew betel. Far from lacquering their teeth, they take a certain pride in having them brilliantly white and go so far as to carry their tooth-brushes hanging from their neckloces.

AKha A04
Miao AE5

/55 cont./

A 551 [553] In addition to the name which every person receives at the time of admission into the family community, every man is given a second name by his father-in-law after the birth of his first child. Telford (3) /see footnote 3 above/ writes: "He is given part of the father's name."

Among the Akha, too, a definite distinction is made between names for boys and for girls, but unlike the situation among the Meau they do not have any special meaning and are merely names:

Boys' names are: tšŏpă, tšŏnium, tšŏnkŏ.

Girls' names are: minyu, tšopyŏ, mĭnă.

/56/ c) Children

M 855 [842] The villages of the Meau and even more those of the Akha are teeming with children, which is not surprising in view of the fertility of these peoples. True, the hygienic conditions, especially in the villages of the Meau, are as unfavorable as can be imagined (cf. the chapter, "Medicine"), in striking contrast to the impression given by the well-fed, contented children.

As soon as the little ones begin to crawl and to walk and thus come in contact with soil, dust, and soot, they are permanently covered with a thick crust of dirt, so that their true skin color is no longer recognizable. Their little noses M run, their hair is unkempt and dirty, the remains of food stick [515] to their little fingers -- but all this does not prompt the mother [291] to wash the child. Meau children are usually clothed only in faded rags which once were part of the clothing of adults (Ill. 67 and 68). Even the articles of clothing made especially for the child, however, are soon entirely in a state of neglect due to the liveliness of the children and the complete lack of repair and scarcely fulfill the purpose of covering the body. Only a M festive day provides an occasion for every child to have new [291] clothing, to be washed, and to be combed, but this only happens [527] [see cat. 116, p511- ANALYST]

/56 cont./

M 855 [515] [527] a few times during the year. Even the older children are not brought up to be clean and orderly. It is not until the beginning of puberty that they develop a natural desire to keep themselves clean and to dress properly.

A 855 [515] [296] In the villages of the Akha, on the other hand, the children give the impression of being better cared for. They are washed once a day, in the morning or in the evening, and their clothes are also washed and kept in order. Moreover, the children of the Akha are lovingly adorned (see the chapter, "Clothing and Ornaments") and are a very charming sight (Ill. 7).

A M 853 Definite nursing hours are unknown among both tribes. The small baby is fed as soon as it cries, and since the children are as a rule healthy, they usually cry only when they are hungry or tired. Then the mother lifts the child up, puts it in a nursing position, with its back on her arm, and gives it her breast. When it is satisfied, /Ills. 14-17 appear here on unnumbered pages/ /57/ it is fastened again with a carrying cloth to her back, and, if it does not fall asleep immediately, the mother sings it to sleep.

A M 854 The child-carriers (Colored Pl. II, No. 11)[1] are the universe in the lives of babies. They are tied on the back constantly until they are able to crawl, and they are taken out for a short time only to be fed. Otherwise the baby, fastened in its carrier, accompanies the mother while she works in the fields, watches her do the housework (Ill. 66)[2] and is even taken along to a dance. Among the Akha I often saw young widows, with their children fastened in the carrier, dancing on the dance ground and disappearing into the forest with young chaps.

A M [855] The small baby soon learns to raise himself up in the carrier and, like a little monkey, to cling fast to the mother's neck. Not only the smallest ones are carried about in this manner, however; even children three to five years old are often placed on the back of the mother or the father, either because they have grown tired on the march or because their small legs are unable to master the difficult terrain.

1 [See cat. 116, p 240 - ANALYST]
2 [see cat. 116, p472 - ANALYST]

/72 cont./

881 The menstruating Meau girl is ashamed and tries to find out from her mother whether she is ill; she is also reticent about talking with other adults. The mother explains the facts of life to the girl, unless this has already been done by older playmates, as is usually the case. Boys naturally turn to their fathers with questions about sex.

[157] Girls as well as boys at the time of puberty become introspective, often seem absent-minded, and gradually withdraw more and more from the children's group, for which they have less and less time since they are put to work to an increasing extent. At the beginning of this period the adolescents avoid [572] the other sex; friendships between those of the same sex arise instead. The adolescents often develop an extravagant attachment to older persons of the same sex.

[774] This behavior, especially the apparent absent-mindedness, disturbs the parents. Soon it is said that the soul has left the body [756] and that evil spirits prevent it from returning. One sends for the [755] shaman, who begins his conjurations, /Ill. 18-21 appear here on unnumbered pages/ /73/ which make an extremely strong impression upon the adolescents.

887 Very soon, however, their attitude changes and strikes 836 out in the opposite direction. The pubescent Meau then seeks contacts with the other sex; they tend to stay away from members of their own sex, but especially from the younger children, and attach themselves to adults. It is not long before the girl, prompted by the older boys, begins an open flirtation, which usually leads to sexual surrender. The pubescent boys also seek sexual intercourse and approach the older, still unmarried girls, but never married women (see the section, "Courtship and Betrothal," in this chapter). They follow the older boys on their pursuit of girls and try to watch them and it is not long before they, too, are experienced in all phases of love-making (see the section, "Sexual Development," in this chapter).

883 The pubescent Meau begin to pay attention to cleanli- [515] ness and wash themselves several times a month. They think a great deal about their future. They picture their home.

[Text continues on P. 112]

AKha A04
Miao AE5

/80 cont./

A M 593 858 [152] reached an age when they can think for themselves. Jealousy also seems to play no great role among the adults; at any rate, among the Meau I could not find any manifestation of this trait. Meau parents are very loving toward all their children and, as was pointed out, regard them as their most precious possession.

A M 515 593 I repeatedly had the opportunity to observe how wives delouse their husbands while the latter were simultaneously performing this charitable act on their children (Ill. 62).[1] The parasites that they caught were placed between the thumb nails and cracked with pleasure. It was a picture of a family idyl!

M 593 [595] [425] [758] [276] [185] [614] [736] The love of the chief of the Meau for his wives and his children was always apparent. Concerning this, I noted in my journal: "He never disposes of their property without consulting them. If they are sick, he is meticulous in providing them with everything they need, even with opium." I have asked many Meau parents what their goal was in rearing their children. In the plans they mentioned, the idea of security was decidedly secondary, as is only natural. After all, the sib takes care of its members, and even if later on a person should survive all the other members of his sib, he would, if it came to the worst, place himself as an unfree person under the protection of an existing powerful sib (see the chapter, "Social Organization," the section on "Organization of the Family"). Of the eight persons whom I asked about this, only one made a remark in which one could see the idea of security implied, but more as referring to himself. He was a chief with three wives and many children. He said to me: "Yes, now I am well off; I am rich and have many children who work for me. But when I was young, things were different. I was all alone with my first wife; we were poor and had to work hard, and yet we were hardly able to make a living, and we often had to go hungry."

M 185

M [858] The educational ideals of the Meau, which became manifest from the answers to my questions on the subject, differed according to the individual talents of the parents. Aside from that, however, they did not differ essentially among the two sexes. /Colored Pl. I appears here on an unnumbered page./

[1] [See cat 116, P450-ANALYST]

/88 cont./

M seriously disturbed. It is gayest when Bun Ma, our Lao
832 interpreter, is visited in his camp by three or four girls together.
883 Then there is no end of ringing laughter; it wakes us up in the
123 morning and prevents us from falling asleep at night. They tease him about one of the girls, urge him to visit her because, they say, she is waiting for him, ask how the Lao make love, and so forth. Bun Ma, a slender, gracefully built Lao, feels himself very much the center of attention and declares that if they were not so dirty he would long since have made friends
M with a Meau girl. As a matter of fact, the dirtiness of the
[515] girls considerably disturbs the Lao, very much accustomed to cleanliness, though he is readily captivated by the pretty faces and the ingratiating nature of the girls. In the evening Bun Ma
M sits in the house of the chief, and the girls teach him the love
[533] songs of the Meau in their language, and even the old chief joins in and, turning toward Bun Ma with a smirk, sings in the same register as the girls and amid general laughter: 'Where do you stay so long, I am waiting for you!'"

A That purely materialistic considerations play only a
M minor role in the choice of a partner is shown by the fact that
836 prostitution is unknown among both peoples and a girl never
[548] yields to a man who is not congenial to her. To be sure, it is
[431] customary for every young man to give his beloved a silver necklace, if he can afford it, while the girl in return gives him a beautiful batik cloth which she has made herself (see the chapter, "Clothing and Ornaments"); these gifts are /Ills. 22-25 appear here on unnumbered pages/ /89/ exchanged as a matter-of-course and incidentally after the pleasures of love have been enjoyed, and no girl is going to deny herself to a young man who is unable to give her an ornament, if she likes him otherwise. A girl is never influenced in the choice of her partner by the prospect of receiving an ornament afterward.

M In contrast to my observations, Abadie (1) writes
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1. Page 167.

concerning the Meau: "Even cases of prostitution are reported, without its casting the slightest dishonor upon those concerned..."

39: Bernatzik--310 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

Chapter 11

Medicine

515 [364] Hygienic conditions in the Meau villages are very unsatisfactory. The children in particular are literally encrusted with dirt. Even the adults seldom wash themselves. To do so they take some water in the hollow of the hand and put a little over the face or wipe the face with a damp piece of clothing. Since, however, articles of clothing, too, are rarely washed, this procedure is quite ineffective.

Cleaning the body or clothing with anything but water is [296] unknown; neither sand nor fat, oil, smoke, or fire is used. Marabail (1), too, states that the Meau are dirty and that their

1. Pages 463 and 451.

clothing stinks, because they never wash. He accounts for this by [312] saying that water is scarce, but this certainly is not true for Farther India!

People are sometimes covered with crusts of dirt into which perspiration cuts light streaks. Flies and other insects 314 hatch out their eggs in the rubbish heaps. The relatively good 164 health of the people stands in peculiar contrast to this. Child [165] mortality is very high, but it is offset by the high fertility. Anyone who in childhood was able to survive the many epidemics and sicknesses that befall the little ones shows considerable resistance to sickness as an adult.

364 The houses of the Meau are swept, to be sure, but the [356] refuse is thrown beside the dwelling. Pigs and dogs search for [514] their food in the rubbish heaps. /230/ There are no toilets (see [231] the chapter, "Settlement and House Construction"). The feces of the animals defile the dwellings and village squares and, during the dry season, often form a whole layer which is washed away only by the downpours of the rainy season. Since the Meau [361] villages are built on slopes, the violent showers take care of this needed cleaning very thoroughly. After tropical thunderstorms masses of water stream between the houses, which are protected by ditches, and wash away all the refuse.

/306 cont./

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The household and kitchen implements of the Meau are very numerous. As was mentioned, all the grain and leguminous products are husked in the foot-operated mortar built into the cooking area (Fig. 139). /Figs. 140-142 appear here./

/307/ For grinding the kernels of grain and maize the large mill shown in Ill. 94 and Fig. 140 is used. The lower-millstone half (Fig. 141) is immovable and is provided with an axle (A), which is fitted into the opening (S) of the upper stone (Fig. 142). Both millstone halves are provided with grooves (R), which run in various directions. The upper eccentric millstone (Fig. 142) is connected with a horizontal pole. When this is swung forward and backward, the movable-millstone half turns. In this, on the top, a hole (O) is chiseled out, through which the grain is poured in. According to whether one lengthens or shortens the

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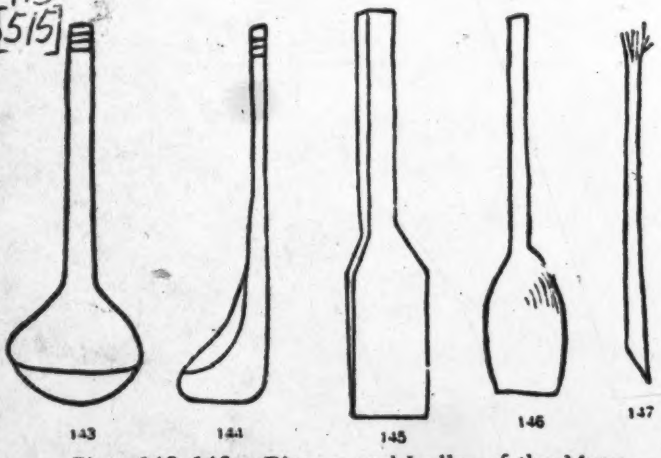
[515]



Figs. 143-146. Dippers and Ladles of the Meau. Fig. 143. Bamboo dipper. Fig. 144. Side view of the same, 1/5 nat. size. Figs. 145 and 146. Wooden stirring ladles, 1/10 nat. size. Fig. 147. Toothpick, 1/3 nat. size.

1/A [See cat 116, p644 - ANALYST]

/307 cont./

256 axle which connects the two millstones to each other, it is possible merely to husk the kernels, to grind them up, or to mill them into a coarser or finer flour.

415 As cooking utensils, iron kettles (Ill. 106)[1] and pans are
439 used, all of which are bought from Chinese traders and represent marketable trade items. Lajonquière (1) gives the

1. II, p. 303.

same description. Tea kettles of iron or brass are also present in all sizes, as are little porcelain bowls and plates of Chinese design, which come from the same source. /Figs. 143-147 appear here./

415 /308/ In addition to bone chopsticks and the Chinese
412 dishes, homemade wooden plates and wooden ladles, as well as wooden or bamboo dippers are used (Fig. 143-146). To be
●515 mentioned here also are the toothpicks, or rather toothbrushes, which are used every day and which are nothing but small wooden sticks frayed out at the top (Fig. 147).

415 The large iron pot (Fig. 148) in which meat or vegetables
252 are cooked is always standing on the hearth. Rice, however, is /Figs. 148-155 appear here/ /309/ cooked in a brass pot used for only this purpose, which usually has the shape shown in the drawing (Fig. 150). To dip out the cooked rice,
[251] strainers (Fig. 151) are used; to store it, special rice-pots of wood (Fig. 152). Moreover, for steaming, wooden vessels are used (Figs. 153-155), whose manner of utilization is described in the chapter, "Food and Stimulants." Other cooking
412 utensils (Fig. 156-174) of the Meau are: wooden forks, wooden
415 blocks for chopping meat, wooden troughs, wooden mallets
252 carved out of forked branches for pounding dough, wooden cutting boards, various knives, peculiar wooden vessels with a carrying handle for scooping up pig fodder, variously shaped
[273] gourd dippers and gourd bottles, strainers, graters, scrapers to remove the maize kernels from the ears, vessels for distilling

[1] [see cat 116, p706 - ANALYST]

[Text continues on p421]

39: Bernatzik--450 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/Opposite p. 331./

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Ill. 62. Family idyl of the Meau. Delousing as a pursuit while affectionately being together.

39: Bernatzik--503 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/372/

Chapter 18

Food and Stimulants

a) Food

262 In addition to the plants and animals mentioned in the preceding chapter, a great assortment of plants and roots from the primeval forest furnishes food for the Meau. One can say that the Meau eat the plants that they know and that bring no harm to the body. The Meau are positively eager to find out [824] which plants and fruits can be used by them. When, on their migrations, they come across a plant as yet unknown to them, leaves are immediately torn off, the fruits are smelled, and there is a discussion about how they could be used. The taste which the Meau develop in this way does not by any means correspond to our European taste, and they often consumed with obvious relish fruits of forest trees which were completely unpalatable to my European taste. The same can be said of the animals which are eaten. Even the civet cat, to whose meat a penetrating odor clings, is eaten, as well as beetle larvae, turtles, frogs, and toads. Besides the honey of wild bees, their larvae and pupae, as well as those of wasps and hornets, are eaten, and the latter two are even regarded as delicacies. In contrast, it is strange that all lizards, which occur in great numbers in northern Thailand, are disdained, whereas other [171] peoples settled there, the Lawa for instance, eat them with [266] passion. Among the things that are not eaten by the Meau are also snakes, worms, and human flesh. On the other hand, literally all the birds that the Meau are able to catch are eaten.

252 This wide selection of basic material is matched among the Meau by the many ways of preparation. In this they are [515] thoroughly clean, which is in strong contrast to the condition of the kitchens and houses. As /373/ a rule, it is the women, [462] who occupy themselves with the preparation of meals; if there is much work to be done, however, or if the women cannot do it for other reasons, say, pregnancy or childbirth, the men, too, occasionally cook.

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264 574 If the meal is not eaten in the "intimate circle," that is, if there are several guests or even strangers at the table, the men eat together first, and then the women, girls, boys, and children eat what is left over from the feast. The same rule applies for meals on festive days.

515 826 [461] The industriousness of the Meau is indicated by the fact that they do not regard long fingernails as a sign of beauty or as a symbol of good luck and health, but rather as poor grooming and a sign of laziness. This attitude has nothing to do with cleanliness and hygiene, which leave much to be desired (see the chapter, "Medicine").

576 Greeting formulas that are associated with the time of day or mode of action, such as "Good day" or "Till we meet again," are unknown. Whenever two Meau meet, the older one first asks the younger one: "Where are you going?" or "where do you come from?" This greeting formula is therefore independent of the time of the day. As a gesture of greeting, the [516] Meau squat on the ground or, standing, bend the upper part of the body far forward and hold both hands flat in front of them, with the palms upward as though they were to receive two handfuls of rice. At the same time the hands are moved up and down. The person of higher position makes this gesture of [554] greeting to the person of lower position first, thus, the older to the younger, the man to the woman, the host, as a matter of courtesy, to the guest.

574 576 In the latter case, the invitation to enter the house is given at the same time. The guest replies with the same polite gestures and slowly steps closer. This behavior is the opposite of our European customs, but among the Meau the meaning lies in the fact that the higher person first takes cognizance, so to speak, of the presence of the other by his greeting. The Meau simply ignores an enemy and does not greet him because he regards it as beneath his dignity to converse with him. This "taking cognizance of the other" is done among the Meau with appropriate politeness. When a guest takes his leave, he announces it several times, but only after some time will he actually decide to depart.

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291 Ill. 61. The tying of the turban is an artistic affair. Because of the covered hair knot above the forehead, the turban towers high in front. The embroidered ends of the long blue turban cloth are visible on top. A black-and-white-checked cloth is wound over the blue one.

515 Ill. 62. Family idyll. The father delouses his daughter, and the wife simultaneously delouses her husband. As a result of the very limited cleanliness and deficient body care, the Meau are filthy. Many colonies of lice thrive in the best possible way in the long hair. The Meau develop a remarkable skill for catching them.

Ills. 63-69. Children at play and work.

854 [858] Ill. 63. Father with his two sons. The Meau are very fond of children. The fathers often especially like to devote themselves to the small children, without making any distinction between boys and girls, and carry them around with them, though the actual care of small children is women's work. [462]

283 868 Ill. 64. Making a rope. Rattan fibers are twisted with the palm of the hand on the bare lower leg. Boys eager to learn watch with interest. Demonstration and imitation are the basis of child education among the Meau.

857 Ill. 65. A favorite game of the Meau children is the modeling of animal and human figures out of clay. The figures are dried in the sun and serve as toys.

482 854 Ill. 66. Child carrying. By means of special carrying cloths, the children are fastened to the backs of their parents and are not put down even during field work, for it would be difficult to watch and protect them against large cats and birds of prey.

125 Ill. 67. Drawing test among the Meau. Children and adults of different ages and sex were instructed by me to draw with my pencil within a given time and uninfluenced by a third party whatever occurred to them. The results disclosed interesting insights into the development and artistic talent of the natives. It is to be noted how the nine-year-old girl, who is carrying a younger [854]